

2. Do you, priests, offer, to the vast
 and most
 powerful IKB&AJ earnest veneration, a
 chant fit to
 be sung aloud ;^a for,, through him? our
forefathers,
 the AHGIRASAS, worshipping Mm, and
 knowing the
 footmarks, recovered (the 'Stolen) cattle.
 3. 'When the search was set on foot by
LSD&A.
 and the AroiRASASj SARAMA secured food
 for her
 young? Then BEIHASPATI^c slew the
 devourer₃ and
 rescued the Mne; and the gods₅ with the
 cattle^ pro-
 claimed their joy aloud.
 4. Powerful INI>RA? who art to be
 gratified with
 a laudatory and well-accented hymn by
 the seven
 priests^ whether engaged for nine
 months^ or for ten/

^a The expression is *dn̄giisJiyam * Sdma*, a *Sdma* fit
 to be recited -
 aloud,—djJwskyayogyam; such as the *Ratkantaras**
 and other
 prayers, which are usually considered portions of the
Sdmct *Veda-*
 But the commentator understands *Sdma*, in this
 place, to mean,
 singing or chanting of the *Rickas*:—Mifahū yad
ganam tmy&
sdmetydJfhyd.

* When *In\$ra* desired' the bitch **Saramd**, to go in.
 search of the
 stolen cattle, she consented to do so, only on
 condition that the
 milk of the cows should be grren to her young ones,
which *Indr@*
*promised**

^c *Brikd&paii* is here used as a synonym of
Indm, the pro-
 tector or master (**pati**) of the great ones
(Irihatdm*),—the gods.

^d **Sdyana** identifies the priests (**ntprast**) with the *Angirasm*^ who, he says, are of two 'orders,—those who conduct sacrifices for nine months, and those who conduct them for ten. He cites the *Nintkia*^ for the eonnrmaton of this (XI., 19): but the meaning of **Yds&a's-** interpretation of the word **navagwd** is doubtful, us *IUK&-gaii* may mean, ^c that one whose **couise or condition** is new,*¹ better than & for **nine***¹ Another explanation which lie suggests,—noeo-